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| <p>1. A disencumberment^w (<i>this is</i>) from Allah and His Messenger to whom^r you^c covenanted of the <i>mushbrekeena</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>).</p> | <p>بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ﴿١﴾</p> |
| <p>2. So let-tour you^z in the land^w/Earth^w four <i>ash'huren</i>^{x1} (<i>months</i>)^x and let know you^z verily you^b (<i>are</i>) other than enfeeblers² (<i>of</i>) Allah, and that Allah (<i>is</i>) the unbelievers' disgracer.</p> | <p>فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ ﴿٢﴾</p> |
| <p>3. And a call/proclamation from Allah and His Messenger to the mankind (<i>on</i>) Day (<i>of</i>) the <i>Hajje</i> (<i>Pilgrimage</i>) the Biggest, that Allah (<i>is</i>) disclaimant/absolver³ (<i>of</i>) (<i>His self</i>) and His Messenger (<i>too</i>) of the <i>mushbrekeena</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>); so <i>en</i> (<i>if</i>) you^c repented, then it^x (<i>is</i>) <i>khayron</i> (<i>superior/-worthier</i>) for you^b; and <i>en</i> you^c diverted, then let know you^z verily you^b (<i>are</i>) other than enfeeblers (<i>of</i>) Allah; and <i>bashsher</i>⁴ (<i>let-tell pleasant tidings you^s to</i>) whom^r unbeliever they^z by a painful torment.</p> | <p>وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ أَلِيمٍ ﴿٣﴾</p> |
| <p>4. Except whom^r you^c (<i>had</i>) covenanted of the <i>mushbrekeena</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>), afterwards not they^z diminished you^b a thing and not mutually they^z backed on/over you^b an <i>abadan</i>⁵ (<i>lone/any-one</i>) so let-conclude you^z to them their covenant to their term; verily Allah loves the <i>muttaqeena</i> (<i>reverential guarders against Allah's displeasure</i>).</p> | <p>إِلَّا الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾</p> |
| <p>5. Then if sloughed⁶ the <i>Ash'huro</i>^{x7} (<i>Months</i>) the Sacred⁸ then let-you^z kill the <i>mushbrekeena</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>) whence you^c found them, and let-take them you^z and let-besiege them you^z and let-sit you^z for them every an ambush⁹; then <i>en</i> (<i>if</i>) they^z repented and <i>aqamo</i>¹⁰ (<i>they^z upped-to-fulfill</i></p> | <p>فَإِذَا أَسْلَخَ الْأَشْهُرَ الْحُرُمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا</p> |

¹ *ash'huro*=أشهر=plural of paucity, versus *sho'booron*=شهور= plural of multiplicity, implying limited/ small number.

² The word “معجزى” is the plural of “معجز”. So not “معجزى” means you *all* are *unable to escape His punishment*.

³ The word “برىء” means “بمعنى ‘فاعل’”. In this case, “بمعنى ‘فاعل’” masculine, singular noun.” Thus, “disclaimant” in the sense of *disclaiming what others ascribe*. In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushbrekeen* do or ascribe to by way of belief/conduct.

⁴ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasheron*=بَشِّرًا يُبَشِّرُ مُبَشِّرًا.

⁵ See the *Lexicon* attached to this Translation regarding “أحد.”

⁶ The word “انسَلَخَ” = “sloughed” is an Arabic tongue expression for *ended*.

⁷ See footnote 2002 above regarding *ash'huren*=أشهر.

⁸ That is the 1st, the 7th, the 11th and the 12th months of the *Hejra* (Islamic) calendar.

⁹ The word “ambush” includes the doer(s)/the doing/the place.

¹⁰ The word “أقاموا” from أَمَّ=“stood/ upheld/ sustained/ maintained.” But linguistically means: “أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.”

So, “أقاموا” means they: (1) *sustained*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharay'ab*” prescribed meaning of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: “And when you^g [was]/were in them, then you^g upped for them (*the second call for*) the Prayer,” (S4: 102). Note: *Prayer and how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

prescribed obligations of) the Prayer^w and *aa'taw* (they^z accorded and fulfilled the obligations of) the *Zakata*^{w11} (prescribed percentage of personal possessions)^w then you^z vacate their path; verily Allah(is)is *Ghafoo-ron* (iterative Forgive), *Rabeemon* (iterative mercy Giver).

الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩﴾

6. And *en(if)* an *abadon*¹² (lone/any-one) of the *mushrekeena* (be-they who partner deities with Allah/be-polytheists), *istajara* ([be] affirmably-havened) you^s then let-haven him [you^s] so-that [be] hears Allah's Speech; afterwards let-achieve [you^s] (for) him his (place/sense of) security; *tha'leka* (afar-that-it/that)^x (is) because verily they (are) people who^r know not.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتْلُغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٠﴾

7. How can (there) be for the *mushrekeena* (be-they who partner deities with Allah/be-polytheists) a covenant *enda*(byRule of) Allah and *enda* His Messenger, except whom^r you^z covenanted at The Mosque The Sacred, so inasmuch-as *istaqamo* (they^z affirmably comported) for you^b so *ista'qemo* (let-affirmably comport you^z) for them; verily Allah loves the *muttaqeena* (reverential guards against Allah's displeasure).

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١١﴾

8. How¹³ and *en (if)* they^z transcend over you^b they^z watch/observe in you^b neither an *ellan*^x (deity/ covenant/ kin obligation)^x nor a *themmatan*^w (covenant/ trust/ or guarantee);^w they^z please you^b by their mouths while *ta'aba*¹⁴ (categorically-refuse) their hearts, and most (of) them(are) *fa'seeqoon*¹⁵ (rebels vis-à-vis Allah's command).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً ۚ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿١٢﴾

9. They^z purchased by Allah's *Aya'te*^w (Qur'anic statements) a little price; so they^z repelled *a'n* (off) His path; verily they fouled what they^z were working.

أَشْتَرُوا بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٣﴾

10. Neither watch/observe they^z in a believer an *ellan*^x (a deity/ covenant/ kin obligation),^x nor *themmatan*^w (covenant trust/ guarantee)^w and those, they (are) the transgressors.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٤﴾

11. So *en (if)* they^z repented and *aqamo*¹⁶ (they^z upped-to-fulfill the prescribed obligations of) the Prayer^w and *aa'taw* (they^z fulfilled the obligations of) the *Zakata*^{w17} (prescribed percentage of personal possessions)^w then (they are) yourⁿ brothers in religion; and [We] expound the *Aya'te*^w (Qur'anic statements) for a knowing people.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٥﴾

12. And *en (if)* they^z infringed their *ayma'ne* (oaths), from after their covenant and they^z discredited in youⁿ religion, then let-you^z mutually fight the unbelief's principals; verily they (have) no *aymana* (oaths) for them, *la'alla* (craving currently unavailable deed that/ perhaps) they desist.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٦﴾

¹¹ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

¹² See the *Lexicon* attached to this *Translation* regarding “أحد”.

¹³ An assertive *negation* of keeping a covenant by the polytheist.

¹⁴ The word *ta'ba*= “تأبى” means *categorically* (absolutely, without exception) refuse, i.e. not just simply refuse.

¹⁵ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

¹⁶ See footnote 1961 above regarding *uphold*.

¹⁷ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

13. Should not ¹⁸ you ^z mutually fight a people (<i>who had</i> infracted they ^z their <i>ayma'na</i> (oaths) and they ^z purposed by exiting the Messenger; and they ^z started you ^b first [once ^w] (<i>time^w</i>); do <i>takhshaw</i> (reverentially-fear) them you; ^z so Allah (<i>is</i>) righter ¹⁹ that <i>takhshaw</i> Him you ^z <i>en</i> (if) you ^c were believers.	أَلَا تَقْتُلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدءُكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ ۖ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾
14. Let-you ^z mutually fight them, torments them Allah by your ⁿ hands and disgraces them [He] and succors you ^b [He] over them and heals [He] breasts ²⁰ (of) a people believers.	قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَتُخْزِيهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾
15. And [He] undoes their hearts' exasperation; and Allah relents on whom ^r [He] wills and Allah (<i>is</i>) Omniscient <i>Hakeemon</i> ²¹ (<i>infinite bekmal</i> ²² Possessor).	وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾
16. Orreckoned you ^z that you ^z (<i>would be</i>) left while <i>lamma</i> (<i>not yet</i>) ²³ knew Allah who ^r <i>jahado</i> ²⁴ (<i>they earnestly exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause</i>) of you ^b and neither <i>ittakhtho</i> ²⁵ (<i>they took and made</i>) of lesser than Allah and nor His Messenger and nor the believers, <i>wa'leejatan</i> (<i>outsiders/ non-family confidant</i>) and Allah (<i>is</i>) Proficient by what you ^z work.	أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾
17. Not[was] for the <i>mushbrekeena</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>) to <i>ya'amoro</i> (<i>they: congregate in/ build/ tend/ visit</i>) Allah's mosques; witnesses/-testifiers they ^z (<i>are</i>) on their selves ^w by the unbelief; those miscarried ^w (<i>were</i>) their works and in the Hell ^w they (<i>are</i>) immortals.	مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾
18. Verily only <i>ya'amoro</i> ([<i>he who</i>]: <i>congregates-in/ builds/-tends/ visits</i>) Allah's mosques who ^p [<i>he</i>] believed by Allah and The Day The Last and <i>aqama</i> ²⁶ ([<i>he</i>] <i>upped-to-fulfill the prescribed obligations of</i>) the Prayer ^w and <i>aa'ta</i> ([<i>he</i>] <i>produced and fulfilled the obligations of</i>) <i>az-Zakata</i> ²⁷ (<i>prescribed percentage of personal possessions</i>) ^w and not <i>yakhsha</i> (<i>reverentially-feared</i> [<i>he</i>]) except Allah; so <i>asa</i>	إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَىٰ الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ

¹⁸ Clearly this “أَلَا” is the “لَا” for *urging* and *promoting* the action of the following verb, here the *fighting*.

¹⁹ The word “righter” is a *comparative adjective* of “right,” see *Merriam Webster's Dictionary*. And “أَحَقُّ” = “righter” as an *adjective comparative*.

²⁰ The expression “and heals breasts (of) a people...” means clears those chests (i.e. hearts) of any remnants of unbelief, doubt, suspicion, fury, distress, etc.

²¹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

²² Ibid.

²³ The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: “but.” See *القرطبي* and *مغني اللبيب*

²⁴ The word “Jahado” = “جَاهَدُوا” = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

²⁵ The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “اِفْتَعَالَ” for “الِاتِّخَاذَ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and *presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

²⁶ That is *upheld* or *sustained* or “maintained”.

²⁷ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakab* and its *implications*.

(*craving a deed beyond one's means that, may*) those to be of the *muhta-deena*²⁸ (*they who found and accepted the divine-guidance*).

أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿٨﴾

19. Have you^c made the pilgrims' se'qayyata (*water-avail*)^w and *emarata*^w (*tending/visiting*)^w The Mosque The Sacred as who^p [he] believed by Allah and The Day The Last and *jahada* (*he exerted his utmost mental/-physical and possessional efforts fighting*) in Allah's path; not level/even they^z *enda* (*by Rule of*) Allah; and Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*²⁹ (*injustice-doers*).

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩﴾

20. Who^r believed they^z and emigrated they^z and *ja'hado* (*they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) in Allah's path by their possessions and their selves^w (*those have*) greater rank^w *enda* (*by munificence of/ by Rule of*) Allah, and those, they (*are*) the winners.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿١٠﴾

21. *Youbashshero*³⁰ (*tells pleasant tidings*) them their Lord by a mercy^w from Him and a *redhwanon*^x (*ultimate-delight/gratification*) and gardens^w for them in it^w a sustainer *naeemon* (*permanent mental and physical delights in the highest chambers of Paradise*).

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ ﴿١١﴾

22. Immortals they^z (*are*) in it^w forever; verily Allah has great remuneration.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٢﴾

23. O you who^r they^z believed let not *tattakbetho*³¹ (*you^z take and presume*) yourⁿ fathers and yourⁿ brothers *aw'leyao*³² (*guardians/allies*) *en (if) istahabba*³³ (*questingly liked/preferred*) they^z the unbelief over the belief; and whoever *yatawalla* ([he]: *takes for* *aw'leyao*) them of you^b then those they (*are*) the *dha'lemona*³⁴ (*injustice-doers*).

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٣﴾

24. Let-say [*you^s*]: *en (if)* [was] yourⁿ fathers and yourⁿ sons and yourⁿ brothers and yourⁿ spouses (*wives*) and yourⁿ clan and possessions^x *eqtarastomoha* (*acquired/-appropriated it^w you^z*) and a trade^w *takhsawnna* (*reverently-fear you^z*) its^w unsalability/slump and dwellings^x you^z delight it^w (*are*) lovelier to you^b than Allah and His Messenger and a *jehaden*³⁵ (*exertion of one's utmost*

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ

²⁸ See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

²⁹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 34 below.

³⁰ See the *Lexicon* attached to this Translation for bashashara/youbashsharo/mubasheron=يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ.

³¹ The word "اتخذ" from "الإتحاد" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

³² The word "أولياء" could also mean, among them: protector, friend.

³³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

³⁴ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

³⁵ The word "Jihad" = "جهاد" = earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings, among them: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim. See the *Lexicon* attached to this Translation.

mental, physical and possessional efforts fighting/striving) in His path, then *tarabbasso* (let look-out/await you^z) until *ya'tey* (brings about/comes) Allah by His command; and Allah *yahdey* (divinely-guides) not the people, the *fa'seeqeena*³⁶ (rebels vis-à-vis Allah's command).

فِي سَبِيلِهِ فَنَرَبُّوْا حَتَّى يَأْتِيَ اللّٰهُ بِأَمْرِهِ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِيْنَ ﴿٩﴾

25. *Laqad* (verily, already and affirmatively) succored you^b Allah in many abodes and *Hunayn's Day*, *edh* (when-/since) marveled^w you^b yourⁿ multitude, then [it^w] not enriched/sufficed³⁷ a'n (regarding) you^b a thing; and straitened^w on you^b the land^w by what (it^w) extended;^w after-wards you^c fled/diverged retreaters.

لَقَدْ نَصَرَكُمُ اللّٰهُ فِي مَوَاطِنَ كَثِيْرَةٍ وَيَوْمَ حُنَيْنٍ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِيْنَ ﴿١٠﴾

26. Afterward, Allah descended His tranquility^w on His Messenger and on the believers and [He] descended soldiers not you^z saw them and [He] tormented whom^r unbelieved they; ^z and *tha'leka* (afar-that-it-/that)^x (is) the unbelievers' requital.

ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهِ وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِيْنَ كَفَرُوْا وَذٰلِكَ جَزَاءُ الْكَافِرِيْنَ ﴿١١﴾

27. Afterwards Allah relents from after *tha'leka* (afar-that-it/)^x on whom^r [He] wills and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

ثُمَّ يَتُوبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلَى مَن يَشَاءُ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

28. O you who^r they^z believed, verily only the *mushbrekoona* (be-they who partner deities with Allah/ be-polytheists) (are) *najason*³⁸ (unchaste/filthy), so let-not they^z near The Mosque The Sacred after their *aame*^{w39} (year), this;^x and *en* (if) you^c feared/knew⁴⁰ a privation^{w41} so will enrich/suffice you^b Allah of His munificence, if willed [He]; verily Allah (is) Omniscient *Hakeemon*⁴² (infinite *bekmah*⁴³ Possessor).

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّمَا الْمَشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوْا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا وَاِنْ خِفْتُمْ عِيْلَةً فَسَوْفَ يُغْنِيْكُمْ اللّٰهُ مِنْ فَضْلِهٖ اِنْ شَاءَ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿١٣﴾

29. Let-you^z mutually fight whom^r believe they^z neither by Allah nor by The Day The Last and nor they^z forbid what forbad Allah and His messenger, and nor they^z religionize The Right's⁴⁴ religion; of whom^r

فَقِتِلُوْا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مَن

³⁶ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

³⁷ The word “تَغْنِي” has double meanings: (1) *enriches*, (2) *suffices*. But “enriches” includes suffice and *not* versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

³⁸ The word “نَجَس” as it applies to the *polytheists* this *Ayah*, Qur'an commentators are *not* unanimous as to its exact meaning: some say because the polytheists are “*junub*” = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being “*junub*”). Others, such as Ibn Abbas, say because they are polytheist. So the “نَجَس” may not be physical *filth* (uncleanness) but perhaps *unchasteness*, as it could include both.

³⁹ The Arabic text says “عام” but in English there is only one word to mean عام and سنة. In Arabic there is “عام” and “سنة” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول” = anniversary of any special event; and “حجة” = lunar-year. Although generally all are loosely used synonymously or interchangeably. See *أبي هلال العسكري* الفرق اللغوية.

⁴⁰ Linguistically the word “خَاف” carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

⁴¹ Privation, that is as a result of a decline in trade with the visiting polytheists.

⁴² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

⁴³ See the *Lexicon* attached to this Translation for “*bekma*”.

⁴⁴ One of Allah's 99 most beautiful *attributive* names is: “الحق” = The Right.

oto (they^z had been accorded/allotted) the book, until they^z give the *jizya'ta*^{w45} (symbolic special payment to the State)^w a'n(off)hand^{w46}, while they(are) cringers.

الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٩﴾

30. And said^w the Jews *Uzayron* (*Ezra*) (is) Allah's son; and said^w the *Nassara* (*Christians*) the Messiah (is) Allah's son; *tha'leka* (afar-that-it/) ^x (is) their say by their mouths; *youdha'beona* (mimic they^z) say (of) whom^r unbelieved they^z of before; mutually fought⁴⁷ them Allah, wherefrom *yo'afakona*⁴⁸ (they^z are off-right dissuaded-/ they^z are dissuaded speciously).

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ
قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ
الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْتَهُمُ اللَّهُ
أَنِّي يُؤْفَكُونَ ﴿١٠﴾

31. *Ittakhatho*⁴⁹ (they^z took and made) their *ahbara* (erudite clerics) and monks (as) lords^x from lesser than Allah, and the Messiah, *Mariama's* (*Mary's*) son; and not (had been) commanded they^z except to worship One an *elahan* (a deity), no an *elaha* (a deity) except Him; *subhanabo*⁵⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him) a'n (off/regarding) what they^z partner (deities with Him).

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَنَهُمْ أَرْبَابًا مِنْ
دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ
إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿١١﴾

32. They^z want to extinguish Allah's illumination by their mouths and Allah *ya'aba*⁵¹ (categorically-refuses) except to conclude [He] His illumination, and albeit disliked (it) the unbelievers.

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَبْأَى اللَّهِ إِلَّا أَن يَتِمَّ نُورُهُ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿١٢﴾

⁴⁵ The "*jizyah*" is a very small, more of a symbolic nature, amount of money to be paid annually by every non-Muslim able body for Military service, in an Islamic State enjoying the protection of the State. Older men, slaves women, children and the poor are exempt from paying it. Muslims pay the *Zakat*, where as the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

⁴⁶ The phrase "*off-hand*" is Arabic tongue expression meaning: having to give in complying and submissive manner.

⁴⁷ The Arabic tongue expression "*mutually fought him Allah*" is an expression of wonderment, meaning how smart/crafty he is, by way of praising him. In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them. Thus, "*mutually fought them Allah*" could mean: how inventive and devious they are in fabricating lies against Allah. Therefore, here according to books of "*التفسير*" stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means cursed them Allah; for whomever Allah fights will surely perish.

⁴⁸ The word "*يؤفكون*" = they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁴⁹ The word "*اتَّخَذَ*" from "*الِاتِّخَاذُ*" which is "*إِفْتَعَالُ*" for "*الِاتِّخَاذُ*," as stated in *لسان العرب*; therefore, "*اتَّخَذَ*" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking. As in this case they took and made of their monks and clerics as lords, i.e. accepting and executing their commands.

⁵⁰ The word "*subhanabo*" = "*سُبْحَانَهُ*" has no English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*bo*" = "*Him*." Wherever the word "*subhana*," or its associates/inflections (such as "*سُبْحَانَ*" or "*سُبْحَانِكَ*") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "*subhana*" = "*سُبْحَانَ*" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁵¹ The word "*يأبى*" = *ya'aba* means categorically (absolutely, without exception) refuses, i.e. not just simply refuses.

<p>33. He Who sent His messenger by the <i>buda</i> (divine-guidance) and The Right's^x religion^x, to <i>yudh'herabo</i> ([He] manifests it^x-and its^x preponderance)⁵² over the religion^x all(of)it^{x53} and albeit disliked (it^x) the <i>mushbrekoon</i> (be-they who partner deities with Allah/ be-polytheists).</p>	<p>هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾</p>
<p>34. O you who^r believed they^z, verily a multitude of the priests and the monks surely they^z eat the mankind's possessions by the falsehood^x and they^z repel a'n (off) Allah's path; and who^r hoard they^z the gold and the silver and not expend it^w they^z in Allah's path, so <i>bashsher</i>⁵⁴ (let-tell [you s] pleasant tidings) (to) them by a painful torment.</p>	<p>يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبُطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾</p>
<p>35. Day (when to be) heated on it^w in Hell's^w fire^w then (to be) seared/cauterized by it^w their foreheads^w and their sides and their backs; this (is) what you^c hoarded for yourⁿ selves, ^w so let-taste you^z what you^c were hoarding.</p>	<p>يَوْمَ نَحْمِي عَلَيْهِمُ فِي نَارِ جَهَنَّمَ فَتَكْوِي بِهِمْ جِبَاهُهُمْ وَجُنُوبُهُمْ وَأُظْهَرُهُمْ هَذَا مَا كُنْتُمْ لَأَنفُسِكُمْ فَذَوَقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾</p>
<p>36. Verily the <i>sho'hoores</i>^{x55} (months)^x eddata^w (a quantity by a count)^w enda (by Rule of) Allah (is) twelve [month] in Allah's Book day[He] created the Heavens^w and the Earth; ^w of it^w four (are) sacred; <i>tha'leka</i> (afar-that-it/that)^x (is) the religion [the] forthright;⁵⁶ so let-not wrong⁵⁷ you^z (to) yourⁿ selves^w in them, ^y and let-mutually fight you^z the <i>mushbrekeena</i> (be-they who partner deities with Allah/ be-polytheists) altogether just-as they^z fight you^b altogether; and let-know you^z that Allah (is) with the <i>muttaqeena</i> (reverential guarders against Allah's displeasure).</p>	<p>إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلَمُوا فِيهِمُ أَنْفُسَكُمْ وَفَتِيلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقْتِيلُونَكُم كَافَّةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾</p>
<p>37. Verily only the <i>naseeo</i>^{x58} (month's postponing and transposing)^x (is) an increment^w in the unbelief,^x (to be)</p>	<p>إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ</p>

⁵² The word “يُظْهِرُهُ” could mean: (a) *manifests* it, i.e. make its preponderance obvious to all; (b) There are many instances where “to”= “لـ.” And the pronoun “هُ” in “يُظْهِرُهُ” refers to the Islam. Thus, when one considers the word “كُلِّهِ” then it becomes rather logical, if not imperative, to give precedence to (a), i.e. making all religions subside. This is especially so, given the fact that the religion is only one. Although this one religion was revealed in incremental phases (stages), like all things in nature, including the creation of the Heavens and the Earth in six days, even though Allah could have done that instantly. But because of His wisdom to give precedence to the graduality and not to the instantaneity to be the rule and the law. That is why Allah says: “Today I completed for you^b your religion and I concluded upon you My favor, and I delighted for you^b Islam (as your) religion” (S5:3). See the Lexicon to this Translation for the difference between “completed” and “concluded.” Additionally, the precedence of the aforementioned (a). That is because Allah says: “Wrote (decreed) Allah surely prevail assuredly I and My messengers.” (S58:21). Obviously, He and His messengers prevail, His religion prevails.

⁵³ That is: making Islam, the full and final religion or making Islam to supersede all other religions.

⁵⁴ See the Lexicon attached to this Translation for *bashshara*/youbashsharo/ *mubasheron*=بَشِّرْ/يُبَشِّرْ/مُبَشِّرٌ.

⁵⁵ *sho'hoore*=plural or multiplicity versus *ash'hur*=plural of paucity for شهر=month.

⁵⁶ The word “قَيِّمٌ”=“مُسْتَقِيمٌ” i.e. means straight. See النِّسَان.

⁵⁷ See the Lexicon attached to this Translation for “ظَالِمٌ”=“ظَالِمٌ”=“injustice-doer” and “ظَلَمٌ”=“wronger.”

⁵⁸ The word “النَّسِيءُ” is that which is postponed to take effect at a later time/date. The pre-Islamic Arabs had the 1st, the 7th, the 11th and the 12th months of their calendar year as “sacred.” So the first month of the year (Month of Muharram), coming after the 11th and the 12th of the previous year, so they used to postpone it by transposing it to

misled by it^x whom^r unbelieved they;^z they^z legitimate it^x *aaman*⁵⁹ (a year of significant event) and they^z illegitimate it^x *aaman* so as to comport they^z period (of) what illegitimized Allah, so they^z legitimize what illegitimized Allah; (had been) adorned for them their ill-works; and Allah not *yahdey* (divinely-guides) the people the unbelievers.

38. O you who^r believed they,^z what (is) for you^z if (had been) said for you^b: let-march you^z in Allah's path you^z *eth-tha'qaltom* (sluggishly-tarried you^c) to the ground; ^w have you^c delighted by the life^w (of) the world^w of the Hereafter; ^w so not *mata'ao*⁶⁰ (resource for a transitory worldly delight of) the life^w (of) the world^w in the Hereafter^w except a little.

39. *Ella* (unless/if not) you^z march [He] torments you^b a painful torment, and [He] exchanges/substitutes a people other than you^b and not *tadhorrobo*⁶¹ (you^z harm him/Him) a thing; and Allah over everything (is) Omnipotent.

40. *Ella* (unless/if not) succor him you^z, so *qad* (already and affirmatively) succored him Allah *edh* (when/since) exited him who^r unbelieved they;^z second (of) two *edh* (while) both (of) them (were) in the hole⁶² *edh* says [he] to his companion: let-not sadden [you^s], verily Allah (is) with us; then Allah descended His tranquility^w on him and [He] supported him by soldiers not saw them you^z and [He] made word^w (of) whom^r unbelieved they^z the lowest^w and Allah's word, ^w [She] (is) the high^w; and Allah (is) Mighty *Hakeemon*⁶³ (infinite *bekmah*⁶⁴ Possessor).

41. Let-march you^z *kebefafan*⁶⁵ (lightly, i.e. not heavily) and *thegalan* (heavily), and *ja'hedo* (let-exert you^z your utmost mental/physical and possessional efforts fighting/striving in Allah's cause) by yourⁿ possessions and yourⁿ selves^w in Allah's path; *tha'lekum* (collective-afar-that)^x (is) *kehayron* (choicer/ worthier) for you^b en (if) you^c were knowing you.^z

بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا
وَيُخْرَمُونَهُ عَامًا لِيُؤَاطُوا عِدَّةَ مَا
حَرَّمَ اللَّهُ فَيَحْلُوا مَا حَرَّمَ اللَّهُ
زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٨﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ
لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْقَلْتُمْ إِلَى
الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا
مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٩﴾

إِلَّا تَنْفِرُوا يُعَذِّبَكُمُ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ
شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ
إِنِّي اللَّهُ مَعَنَا فَانْزِلْ اللَّهُ
سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ
تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ
كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ
الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤١﴾

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُونَ ﴿٤٢﴾

the second month of the year in order not to have three consecutive months as "sacred." However, "النسي" has many meanings, among them is such postponing by transposing called "النسي"

⁵⁹ See the *Lexicon* attached to this Translation regarding عام

⁶⁰ The word "متاع" = "mata'a" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

⁶¹ There is "تَضَرُّوهُ", as here, where the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign); and "تَضَرُّوهُ" as in S11:57 where crimes were multiples, as each person committed his/her own crime towards Allah.

⁶² The word The Qur'an uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "the hole," smaller than a "cave" or "cavern" as most people tend to say. The Arabic language is the more precise than all languages; so, if "cavern" or "cave" were to be the proper description The Qur'an would have certainly said so.

⁶³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁶⁴ See the *Lexicon* attached to this Translation for "bekmah."

⁶⁵ The words "خِفَافًا" and "ثِقَالًا" = "kebefafan" = not heavies and "heavies" respectively are both in the adverbial forms.

Since in English there is not a corresponding adverbial forms (such as "lightenedly and heavyedly") so in manner is added parenthetically (as "in manner" per se is not the apparent text) to denote such adverbials.

42. Had [<i>it</i> ^x] been/was an <i>aradban</i> (a transitory-gain/ booty) nigh and an easy (<i>short</i>) journey, surely (<i>would have</i>) <i>ettaba'a</i> (closely followed) you ^g they; ^z [and] but far-distanced ^w on them the <i>shuggato</i> ⁶⁶ (extended-distance) and shall <i>yablefona</i> (swear they ^z) by Allah: had we could, surely (<i>would have</i>) egressed we with you; ^z they ^z perish their selves ^w and Allah knows verily they, surely (<i>are</i>) liars.	لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيُخْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾
43. Pardoned Allah <i>a'n</i> (regarding) you ^g for wherefore ⁶⁷ allowed you ^g for them, until manifest for you ^g who ^r <i>ssadaqa</i> (they ^z always enforced the truth) and know [you ^s] the liars.	عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَّبِعِينَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمُ الْكَاذِبِينَ ﴿٤٣﴾
44. Not seek your ^t permission who ^r believe they ^z by Allah and The Day The Last, that <i>younjabedo</i> (they exert their utmost mental, physical and possessional efforts fighting-/ striving in Allah's cause) by their possessions and their selves ^w , and Allah (<i>is</i>) Omniscient by the <i>muttaqeena</i> (reverential guards against Allah's displeasure).	لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾
45. Verily only seek your ^t permission who ^r they ^z believe not by Allah and The Day The Last and suspected ^w their hearts, so they (<i>are</i>) in their suspicion <i>yataraddona</i> (they ^z forthwith-vacillate to and fro).	إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
46. And had they ^z wanted the <i>khorooja</i> (foray ^x / egress ^x / to fight in cause of Allah) surely they ^z (<i>would have</i>) readied for it ^x a preparedness; ^w [and,] but disliked Allah their dispatch ^x so [He] dispirited them, and (<i>had been</i>) said: let-sit-down you ^z with the sitters.	وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَتَبَطَّاهُمْ وَقِيلَ لَهُمْ مَعَ الْقَاعِدِينَ ﴿٤٦﴾
47. Had they ^z exited in you ^b not they ^z augmented you ^b except a <i>khabalan</i> (mental derangement) and surely <i>awdha'o</i> ⁶⁸ (they would have hastened and sowed dissention) among you ^z <i>yabghona</i> (they ^z earnestly-quest) (for) you ^b the <i>fetna'ta</i> ^w (unbelief/ tumult/ confusion) ^w and in you ^b (<i>are</i>) ever/stout ⁶⁹ listeners for ⁷⁰ them; and Allah (<i>is</i>) Omniscient of the <i>dha'lemeena</i> ⁷¹ (injustice-doers).	لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا وَضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾
48. <i>Laqad</i> (verily, already and affirmatively) <i>ebtagho</i> ⁷² (they ^z earnestly-quested) the <i>fetna'ta</i> ^w (unbelief/ tumult/ confusion) ^w of before, and they ^z transposed ⁷³ for you ^g the matters	لَقَدْ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ

⁶⁶ The word "الشُّقَّةُ" means the extended distance of a travel, not just a distance; or the "hardship" resulting from a long travel. See القرطبي والهادي.

⁶⁷ The particle "م" "in" stands for: wherefore. See روح المعاني لمحمود الألوسي إعراب القرآن لمحمود صافي.

⁶⁸ The single word "أَوْضَعُوا" means: hastened among. See اللسان. But here, according to القرطبي, meaning: "hastened to sow dissension among the believers."

⁶⁹ The words "ever/stout" are used to intensive listeners, as the Arabic is "سَمَّاعُونَ" in the intensive form.

⁷⁰ Here "for" refers to two distinct meanings: (1) bearing and obeying them (2) they hear on behalf of the enemy, they are "enemy-agents, or they are spreaders of calumny."

⁷¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

⁷² The word "ابْتَغَى" = "طلب حثيثاً" meaning: earnestly quested.

⁷³ That is they considered all the undesirable consequences, and schemed to confuse the issue and rally against it.

until came the right ⁷⁴ and <i>dhahara</i> (manifested/ prevailed) Allah's command, while they (were) dislikers.	اللَّهُ وَهُمْ كَرِهُونَ ﴿٩٤﴾
49. And of them who ^s [be] says: let permit me [you ^s] and let-not essay me [you ^s]; ha, in the essay ^w fell they; ^z and verily Hell ^w surely (is) a besieger ^w by the unbelievers.	وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي ۚ اَلَا فِي الْفِتْنَةِ سَقَطُوا ۚ وَاِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٩٥﴾
50. En (if) betides ^w you ^s <i>hasanaton</i> ^w (meritorious-deed) ^w [it ^w] displeases them; and en betides ^w you ^s a disaster ^w say they: ^z <i>qad</i> (already and affirmatively) we took our matter from before, and they ^z divert while they (are) revelers/rejoicers.	اِنْ تُصِيبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَاِنْ تُصِيبْكَ مُصِيبَةٌ يَقُولُوا قَدْ اَخَذْنَا اَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٩٦﴾
51. Let-say [you ^s]: never betides us except what wrote ⁷⁵ Allah for us; He (is) our Guardian and on Allah surely let trust the believers.	قُلْ لَنْ يُصِيبَنَا اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلَانَا ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٩٧﴾
52. Let-say [you ^s]: do <i>trabbassona</i> (look-out/ await you ^z) by us except an <i>ebda</i> ^{w76} (a lone/ any-one) ^w (of) the <i>husnayay'ne</i> (twain all around beautiful outcomes) ⁷⁷ and we <i>natarabbasso</i> (look-out/ await [we]) by you ^b that betides you ^b Allah by a torment from <i>endebe</i> (by His Rule) or by our hands ^w ; so let-await you, ^z verily we (are) with you ^b <i>mutarabbesoona</i> (ones who are awaiting).	قُلْ هَلْ تَرْتَضُونَ بِنَا اِلَّا اِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرْتَضُ بِكُمْ اَنْ يُصِيبَكُمْ اللّٰهُ بِعَذَابٍ مِنْ عِنْدِهِ ۚ اَوْ بِاَيْدِنَا ۚ فَتَرْتَضَوْا اِنَّا مَعَكُمْ مُتَرْتَضُونَ ﴿٩٨﴾
53. Let-say [you ^s]: let-expend you ^z voluntarily or coercively, ⁷⁸ never <i>youtaqabbala</i> ⁷⁹ (to be clemently-accepted) from you ^b ; verily you ^b were people <i>fa'seeqeena</i> ⁸⁰ (rebels vis-à-vis Allah's command).	قُلْ اَنْفِقُوا طَوْعًا اَوْ كَرْهًا لَنْ يُتَقَبَّلَ مِنْكُمْ اِنْ كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٩٩﴾
54. And what precluded them that their expenditures (to be) accepted except that unbelieved they ^z by Allah and by His messenger and not come they ^z (to) the Prayer ^w except while they (are) indolents, and not expend they ^z except while they (are) dislikers.	وَمَا مَنَعَهُمْ اَنْ تُقَبَّلَ مِنْهُمْ نَفَقَتُهُمْ ۖ اِلَّا اَنْهُمْ كَفَرُوا بِاللّٰهِ وَرُسُلِهِ ۚ وَلَا يَأْتُونَ الصَّلَاةَ اِلَّا وَهُمْ كُسَالٰى وَلَا يُنْفِقُونَ اِلَّا وَهُمْ كَرِهُونَ ﴿١٠٠﴾
55. So let not marvel you ^s their possessions and nor their children; verily only wants Allah to torment them by it ^w in the life ^w (of) the world ^w and <i>tazbaqa</i> (ennui and vanish) themselves ^w while they (are) unbelievers.	فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَلَا اَوْلَادُهُمْ ۚ اِنَّمَا يُرِيدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيٰوةِ ۚ الدُّنْيَا وَتَرْهَقَ اَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿١٠١﴾

⁷⁴ That is victory against them.

⁷⁵ It must be noted here that such "writing" is based on Allah's *foreknowledge* of events, *not* on the basis that Allah had decreed it and thus "wrote it," thus it is inevitable. Such "decreeing" would be *inconsistent* with Allah's justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event. That is because the unhappy event happened to one as a result of an *action* chosen *earlier* by that one.

⁷⁶ See the *Lexicon* attached to this Translation regarding "اِحْدَى."

⁷⁷ The word "*busnayyan*," is a lofty Arabic tongue expression for (1) *victory over the opponents* or (2) *martyrdom*.

⁷⁸ See the *Lexicon* attached to this Translation for the distinction between (كَرْهًا and كَرْهًا): "كَرْهًا," *far'ha* on the "ك," as in this *Ayah*, and "كَرْهًا," *dhammah* on the "ك," as in (S46:15), and "اِكْرَاهًا," as in (S2:256).

⁷⁹ The Arabic word used in The Qur'an is "تَقَبَّلَ," not "اَقْبَلَ" = accept. Thus, "تَقَبَّلَ" means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by His clemency*. Thus, تَقَبَّلَ = *clemently accepts*.

⁸⁰ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its *grammatical* inflections.

56. And <i>yablefona</i> (swearing they ^z) by Allah truly they (are) surely of you ^b while not they (are) of you ^b ; [and,] but they (are) people consternating. ⁸¹	وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾
57. If ⁸² they ^z find a: refuge ^x or caverns ^w or a <i>muddakhat</i> (retreating place/tunnel) ^{x83} surely (would have) fled/-diverged they ^z to it ^x while they <i>yajmahona</i> (they ^z scarily-rush).	لَوْ يَخْتَدُونَ مَلَجًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾
58. And of them who ^p <i>yalmexoka</i> ⁸⁴ (he who: privately slander you ^g /find fault with you ^g in subtle ways/blink their eye to malign you ^g) in the alms ^w /charities; ^w so <i>en</i> (if) given they ^z of it ^w they ^z delighted; and <i>en</i> given not they ^z of it ^w <i>edha</i> (suddenly/whereas) they ^z discontent.	وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسَخَطُونَ ﴿٥٨﴾
59. And had that they ^z delighted (by) what <i>aa'ta</i> (accorded-/allotted) them Allah and His Messenger and said they: ^z our sufficiency ⁸⁵ (is) Allah, Allah will <i>youa'tena</i> (accord/allot us) of His munificence and His Messenger, verily we (are) to Allah wishers. ⁸⁶	وَلَوْ أَنَّهُمْ رَضُوا مَا ءَاتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾
60. Verily only the alms/charities ^{w87} (are) for the poor ⁸⁸ and the <i>masakee'ne</i> (not having sufficient material possessions), and the workers over it ^{w89} and the <i>mu'allafat'ey</i> ⁹⁰ (they who had been attuned) their hearts, and in the necks, ^{w91} and the debtors, and in Allah's path, and son (of) the path (wayfarer); (this is) an ordainment from Allah and Allah (is) Omniscient <i>Hakeemon</i> ⁹² (infinite <i>bekmah</i> ⁹³ Possessor).	﴿٦٠﴾ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

⁸¹ The word “يفرقون” means suffer from a state of *consternation*, as they assume that you might do to them like you do to the polytheists, so they are *afraid*, hence “fearers.”

⁸² The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *مغني اللبيب، ابن هشام*.

⁸³ The word “مدخلا” = “مفتعل الدخول” means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word. The word “مدخلا” is a metonym for “corruption and animosity.” See *الراغب*.

⁸⁴ The word “يلمزك” *he who: privately slander you, find fault with you in subtle ways, or blink their eye to malign you^g*.

⁸⁵ The word “حسبنا” = “حسب في حسبننا” = “محسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر”، Thus, “التاج” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See *التاج*.

⁸⁶ The word “wisher” = “راغب” is rooted in the word “رغب.” However, the word “رغب” assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles. For example: “رغب” *not* prefixed by any article = *wish, like*. However, “رغب عن” = *wisher off, shunner*, or “رغب في” = *likes*, or “رغب إلى” = *asked and beseeched*, or “رغب بـ” = *prefers*.

⁸⁷ The word “صدقة” is the *large umbrella* covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the “Zakah,” which is a *specific* amount designated by the *Sha'reyah Law*. Clearly the “Zakah” is one of the *Five Pillars* of Islam. (S9:103) states: “Take from their riches a charity, to purify and augment them.” Thus, the “Zakah” in addition to *purifying* the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually *increases* the remaining bigger portion by *blessing* it and by *preventing* potential harm to happen to it.

⁸⁸ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction. The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people.”

⁸⁹ That is the designated collectors and administrators of the *Zakah*.

⁹⁰ The word “muallafat'ey” is a *masculine, plural objective noun*, meaning those are some non-Muslim notables whose hearts had been attuned (*conciliated, appeased*) by means of giving them possessions in the form of “bonuses” or “grants” by the Muslims, to gain their *favorable attitude* towards Islam and Muslims, and so for them to *persuade and bring along* their families, associates and friends and have a favorable attitude towards Islam Muslims too.

⁹¹ The “necks” are those *slaves* who must *free themselves*, i.e. such “slaves” must be helped for *freedom*.

⁹² See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

61. And of them who ^r they ^z [annoy] the Prophet and say they ^z : he (<i>is</i>) an ear; ^{w94} let-say [<i>you</i> ^s]: an ear ^w (<i>of</i>) <i>khayren</i> (mercy/goodness/worthiness/desirable) for you ^b ; [<i>he</i>] believes by Allah and [<i>he</i>] believes for the believers and (<i>he is</i>) a mercy ^w for whom ^r believed they ^z of you; ^b and who ^r they ^z annoy Allah's Messenger for them (<i>is</i>) a painful torment.	وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾
62. <i>Yablefona</i> (<i>swearing they^z</i>) by Allah for you ^b to gratify/-delight you; ^z while Allah and His Messenger (<i>are</i>) righter ⁹⁵ to delight /gratify him they, ^z <i>en</i> (<i>if</i>) they ^z were believers.	تَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾
63. Have not known they ^z that he who ^p you ^b hadid' ^{e96} (<i>he who pursues mutual: anger/ opposition/ and non-compliance to religious obligations towards</i>) Allah and His Messenger, then surely for him(<i>is</i>) Hell's ^w fire ^w immortal [<i>he</i>] (<i>is</i>) in it ^w <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x (<i>is</i>) the disgrace the great.	أَلَمْ يَعْلَمُوا أَنَّهُ مِنْ تَحَدِيدِ اللَّهِ وَرَسُولُهُ فَأَنْ لَهُ نَارُ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾
64. <i>Yabhtharo</i> ⁹⁷ (<i>they^z fear and safeguard/ take precaution</i>) the hypocrites that <i>tonazazala</i> (<i>to be repetitively descended</i>) on them a <i>Suraton</i> ⁹⁸ (<i>division of the Qur'an</i>) <i>tona'bbe'o</i> ([<i>It</i> ^w] <i>informs by piece-of-significant-and-availing-new</i> s) them by what (<i>is</i>) in their hearts; let-say [<i>you</i> ^s]: <i>istab'zeo</i> (<i>let-affirmably jest you^z</i>) verily Allah (<i>is</i>) <i>mukhbrejon</i> (<i>producer</i>) (<i>of</i>) what <i>tahatharoona</i> ⁹⁹ (<i>you^z: fear safeguard/ take precaution</i>).	تَحَذِّرِ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَزَعُوا إِنْ لِلَّهِ مَا مَخْرَجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾
65. And indeed <i>en</i> (<i>if</i>) you ^g asked them, surely they ^z say assuredly ¹⁰⁰ : verily only we were wading ¹⁰¹ and playing; let-say [<i>you</i> ^s]: do by Allah and His <i>Aya'te</i> ^w (<i>Qur'anic statements</i>) and His Messenger you ^c were <i>tastab'zeona</i> (<i>affirmably jesting you^z</i>).	وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾
66. let-not apologize you ^z <i>qad</i> (<i>already and affirmatively</i>) unbelieved you ^c after your ⁿ belief; <i>en</i> (<i>if</i>) [<i>We</i>] pardon a'n(<i>regarding</i>) a <i>ta'efa'ten</i> ^w (<i>group/ faction/ party</i>) ^w of you ^b [<i>We</i>] torment a <i>ta'efa'tan</i> ^w (= <i>ta'efa'ten</i> ^w) because that they were criminals.	لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾
67. The he-hypocrites and the she-hypocrites some (<i>of</i>) them of some, they ^z command by the <i>munka're</i> (<i>rationality/ Sharey'ah unacceptable deed/ say</i>) and they ^z restrain a'n(<i>regarding</i>) the <i>ma'aroofe</i> (<i>popularly acceptable</i>	الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ

⁹³ See the *Lexicon* attached to this Translation for "*bekma*..

⁹⁴ The expression "أُذُنٌ" = "*he is ear*," means he hears others talk and *he conveys it without thinking about it*. The polytheists were saying this about Mohammad (SAWS) by way of *slamder*. So in this case Allah (SWT) says: "he is ear of *Khayro* (*worthiness and goodness*) for the believers.

⁹⁵ The word "*righter*" is a *comparative adjective* of "*right*," see *Merriam Webster's Dictionary*. And "أَحَقُّ" = "*righter*" as an *adjective comparative*.

⁹⁶ The word "يُحَادِدُ" means *pursuing a mutual anger, opposition and non-compliance to obligations of religious duties*.

⁹⁷ I cannot find an appropriate word for "يَحْذَرُ" *per se*, as an *intransitive verb* in the present tense to mean: "*fear and so safeguard*, or *be in constant state of anxiety expecting adversity or embarrassment because of exposure*."

⁹⁸ See the *Lexicon* attached to this Translation for this proper name of a "*division of the Qur'an*."

⁹⁹ See footnote 97 above regarding "*yabhtharo*," and "*tahtharoona*" is same only *grammatical inflection* for *you*.

¹⁰⁰ The "ل" in "لَيَقُولُنَّ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "*assuredly*."

¹⁰¹ The say: "*waded in the topic*," means *plunged into discussing the topic without knowledge or plunged in it recklessly*.

and not Sharey'ah disapproved maxim); and they^z close their hands^{w102}; they^z forgot¹⁰³ (ceased paying attention to) Allah, so [He] forgot them; verily the hypocrites, they (are) the fa'seeqoon¹⁰⁴ (rebels vis-à-vis Allah's command).

نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٣٧﴾

68. Promised Allah the he-hypocrites and the she-hypocrites and the unbelievers Hell's^w fire, ^w immortals they^z (are) in it; ^w it^w (is) their sufficiency¹⁰⁵, and cursed them Allah and for them (is) a sustainer/sustaining torment.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنُهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

69. Like whom^r of before you^b they^z were harder than you^b (in) strength and more (in) possessions and children; so istamta'ao¹⁰⁶ (they^z had lengthily and affirmably relished the transitory worldly delights) by their khalqa¹⁰⁷ (good-portion-/lot); so istamta'atom (you^z had lengthily and affirmably relished the transitory worldly delights) by yourⁿ khalaqa, just-as istamta'a (they^z had lengthily and affirmably relished the transitory worldly delights) who^r of before you^b by their khalaqa; and you^c waded like which^x they^z waded; those miscarried^w their works^x in the world^w and the Hereafter^w; and those, they (are) the losers.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَكَثُرَ أَمْوَالُهُمْ وَأُولَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣٩﴾

70. Has not ya'atee^x (hap/come to) them naba'o¹⁰⁸ (piece-of-significant-and-availing-news) (of) whom^r of before them, Noohen's (Noah's) people and Aaden's and Thamooda's, and Ebraheema's (Abraham's) people and the Madyan's companions and the Mu'tafekat¹⁰⁹ (towns over-turned upside down) atat^w (approached/came to) ^w them their messengers^x by the evidences, ^w so not [was] Allah to wrong¹¹⁰ them [and,] but they^z were (to) their selves^w wronging they.^z

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابَ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

71. And the he-believers and she-believers some (are) am'leyao¹¹¹ (guardians/allies) (of) some, they^z command by the ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim) and they^z restrain a'n (regarding) the munk'a're (rationally/Sharey'ah unacceptable deed/say) and youqeymona¹¹² (they^z up-to-fulfill the prescribed obligations of)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ

¹⁰² That is they become "closefisted," i.e. stingy. "Closing the hands" is an Arabic tongue expression for stinginess.

¹⁰³ The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies, as in this Ayah, or where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

¹⁰⁴ See the Lexicon attached to this Translation for this important word faseqoon and its grammatical inflections.

¹⁰⁵ The word "حسبهم" = في حسبهم "محبسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر" = "التاج". Thus, "المصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

¹⁰⁶ The word "استمتع" is "تمتع طويلا" see "الهادي", hence lengthily is added to emphasize this concept.

¹⁰⁷ The word "خلق" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See الهادي.

¹⁰⁸ See the Lexicon attached to this Translation for "naba'a."

¹⁰⁹ Those are the towns of the homosexual people to whom Messenger Loott (Lott) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

¹¹⁰ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

¹¹¹ The word "أولياء" could also mean, among them: protector, friend.

¹¹² The word "يقيمون" is rooted in "أقام" = upheld. linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً."

the Prayer^w and *yauatona* (they^z accord and fulfill the obligations of) the *Zakata*^{w113} (prescribed percentage of personal possessions)^w and they^z obey Allah and His messenger. Those shall *yarham* (mercy-give) them Allah; verily Allah (is) Mighty *Hakee-mon*¹¹⁴ (infinite *hekma*¹¹⁵ Possessor).

الصَّلَاةُ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٢﴾

72. Promised Allah the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it;^w and good^w dwellings in *Ad'nen's* (Eden's)¹¹⁶ Paradises^w/Gardens^w and a *redhwanon*^x (ultimate delight/gratification) from Allah (is) bigger; *tha'leka* (afar-that-it/that)^x (is) the win the great.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
وَرِضْوَانٍ مِنْ رَبِّ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿٧٣﴾

73. O, you the Prophet: *jahid*¹¹⁷ (let-exert [you^s] your utmost mental/physical and possessional efforts fighting/striving in Allah's cause) the unbelievers and the hypocrites and let-harshen [you^s] on them, and their abode-/lodging(is) Hell^w and wretched(is) the destiny.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ
جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٧٤﴾

74. *Yahlefona* (they^z swear) by Allah not said they^z and *laqad* (verily, already and affirmatively) said they^z the unbelief's word^w and unbelieved they^z after their Islam (i.e. after having become Muslims) and they^z purposed by what not attained they^z and not resented¹¹⁸ they^z except that enriched/sufficed¹¹⁹ them Allah and His Messenger from his munificence; so *en* (if) they^z repent, [it^x] is *kbayran* (choicer/superior/worthier) for them and *en* they^z divert, Allah torments them a painful torment in the world^w and the Hereafter;^w and not for them in the Earth^w of neither a *wa'leyyen* (guardian/ally) nor a *na'sseeren* (iterative-succorer).

خَالِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا
كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ بِمَا لَمَّ بَالُوا وَمَا نَقَمُوا إِلَّا
أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا
يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٥﴾

75. And of them who^p [he] covenanted Allah indeed *en* (if) *aa'tana* ([He] accorded/allotted us) of His munificence surely assuredly¹²⁰ *nassaddqa* (we give charity) and surely assuredly¹²¹ [we] be of the *ssa'leheena* (righteous-people).

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَنْ لَا يَنْفِرُوا
مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ
الصَّالِحِينَ ﴿٧٦﴾

So, "يَقِيمُونَ" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

¹¹³ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

¹¹⁴ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹¹⁵ See the *Lexicon* attached to this Translation for "hekma..

¹¹⁶ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

¹¹⁷ The word "Jahid" = "جاهد" = you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sha'reyah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹¹⁸ The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See *اللسان والراغب*.

¹¹⁹ Before the arrival of Mohammad (SAWS) many of them in Madeenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons.

¹²⁰ The "ل" in "لنصدقن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly."

¹²¹ Ibid, only regarding "نكونن."

76. So <i>lamma</i> (when/whence) <i>aa'tabum</i> ([He] accorded/-allotted them) of His munificence ^x stinted they ^z by it ^x and they ^z diverted while they (were) shunners.	فَلَمَّا ءَاتَتْهُمْ مِّنْ فَضْلِهِ تَخَلَّوْا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾
77. So [He] sequenced them hypocrisy in their hearts to [day] they ^z meet Him by what they ^z unfulfilled Allah what they ^z promised Him and by what they ^z were lying.	فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِم إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾
78. Have not they ^z known that Allah knows their secret and their <i>najwa</i> ^{w122} (private-counsel) and that Allah (is) <i>Allamo</i> (Ever/ Stout Knower) (of) the invisibles.	أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾
79. Who ^r <i>yalmexona</i> ¹²³ (they ^z : privately slander/ in subtle ways find fault with/ blink their eye to malign) the volunteers of the believers in the alms ^w /charities ^w and who ^r not find they ^z except their effort, then they ^z scoff of them, Allah scoffed of them and for them (is) a painful torment.	الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾
80. <i>Istaghfer</i> ¹²⁴ (let-seeek forgiveness [you ^s]) for them or not <i>tastaghfer</i> ([you ^s] seek forgiveness) for them, <i>en</i> (if) <i>tastaghfer</i> for them seventy [once ^w] (times ^w), so never forgives [for] them Allah; <i>tha'leka</i> (afar-that-it/that) ^x (is) because that unbelieved they ^z by Allah and His Messenger, and Allah not <i>yahdey</i> (divinely-guides) the people the <i>fa'seeqeena</i> ¹²⁵ (rebels vis-à-vis Allah's command).	أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾
81. Reveled/rejoiced the <i>mukhallafoona</i> (Jehad-behind-sitters/ not joining Jehad-fight) by their sitting <i>kelafa</i> (after/ behind) Allah's Messenger and disliked they ^z to <i>younjabedo</i> (they exert their utmost mental/physical and possessional efforts fighting in Allah's cause) by their possessions and their selves ^w in Allah's path, and said they ^z : let-not march you ^z in the heat; let-say [you ^s]: Hell ^w (is) harder heat, if they ^z were (to) understand.	فَرَحَ الْمُخْلَفُونَ بِمَقْعَدِهِمْ خَلِيفَ رَسُولِ اللَّهِ وَكَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾
82. So let laugh ¹²⁶ they ^z a little and let cry they ^z much, (as) requital by what they ^z were earning.	فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾
83. Then <i>en</i> (if) returned you ^s Allah to a <i>ta'efa'ten</i> ^w (group/ faction/ party) ^w of them, then <i>ista'athanoka</i> (they ^z sought permission) (of) you ^s for the <i>kbhoroje</i> (foray ^x / egress ^x to fight in cause of Allah) then let-say [you ^s]: never <i>takbrojo</i> (you ^z foray ^x / egress ^x to fight in the cause of Allah)	فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَأَسْتَغْنُواكَ لِلْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا

¹²² The word “تجوى” has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion as a private counsel, (3) secretive soliloquy.

¹²³ See the *Lexicon* attached to this Translation for an elaboration on the word “yalmexo.”

¹²⁴ The word *istaghfer* = “استغفر” = “اطلب الغفران” = “[you] seek forgiveness.” In English there is no seemly way to say: “استغفر” per se. So I settled for saying: “let-seeek forgiveness [you^s].”

¹²⁵ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹²⁶ It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself “ضحك” = “فتح ضحك” (4) “هزئ به” = “ضحك عليه” (3) “سخر منه” = “ضحك منه” (2) “فاه و أخرج صوتا مظهر السرور” = “برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها” = “السحاب و الزهر و العشب و ضحكت الأرض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” = “laughing” scornfully.

with me ever; and never (shall) you^z mutually fight with me a foe;¹²⁷ verily you^b delighted you^c by the sitting first [once^w] (time^w); so let-sit you^z with the *kha'lefeena* (behind-sitters-be-they/ he-they who did not join the Jihad).

إِنْكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ
فَأَقْعُدُوا مَعَ الْخُلَفَاءِ ﴿٩٠﴾

84. And let-not pray [you^s] on an *abaden*¹²⁸ (lone/ any- one) of them [he] died ever, and let-not *taqum* ([you^s] up-to-fulfill)¹²⁹ over his tomb; verily they, unbelieved they^z by Allah and His Messenger and died they^z while they (were) *fa'seeqoon*¹³⁰ (rebels vis-à-vis Allah's command).

وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا
وَلَا تَقُمْ عَلَى قَبْرِهِمْ إِنَّهُمْ كَفَرُوا بِاللَّهِ
وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٩١﴾

85. And let-not marvel you^g their possessions^x and their children^x verily only wants Allah to torment them by it^w in the world^w and *taz'haqa* (ennui and vanish) themselves^w while they (are) unbelievers.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا
يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا
وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٩٢﴾

86. And if (had been) descended^w a *Suraton*¹³¹ (a division of the Qur'an):^w that let-believe you^z by Allah and *jahido*¹³² (let-earnestly exert you^z your utmost mental, physical and possessional efforts fighting/striving in Allah's cause) alongside His Messenger, *ista'athana* (sought permission) (of) you^g the *olotani*¹³³ (possessors of fortune/wealth/resources) of them and said they: *tharr* (let: leave/alone) us we be with the sitters.

وَإِذَا أَنْزَلْتَ سُورَةً أَنْ ءَامِنُوا بِاللَّهِ
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَعْذَنْكَ أُولُوا
الْأَرْبَابِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ
الْقَاعِدِينَ ﴿٩٣﴾

87. Delighted they^z to that they^z be with the *kha'lefe*¹³⁴ (she-sitters-behind) and (had been) stamped¹³⁵ on their hearts, so they understand not.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٩٤﴾

88. But the Messenger and who^r believed they^z with him *jahado*¹³⁶ (they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves;^w and those for them (are) the *kha'ayra'te* (desirable-traits of worthiness and goodness); and those, they (are) the thrivers.

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ
جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ
لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٩٥﴾

89. Prepared Allah for them paradises^w/gardens^w run^w

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا

¹²⁷ The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان والهادي.

¹²⁸ See the Lexicon attached to this Translation regarding “أحد.”

¹²⁹ There is a distinction between “قام” = “upped” = “got up or rose” (as an intransitive verb, and “stood” = “وقف.”

¹³⁰ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹³¹ See the Lexicon attached to this Translation for this proper name of a “division of the Qur'an.”

¹³² The word “Jahido” = “جاهدوا” = you earnestly exerted your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Shari'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹³³ The word “olotani” does not have an exact English equivalent per se. It generally means: possessors of fortune, wealth, resources.

¹³⁴ The word “الخوالف” means the “she-sitters-behind” who stay-behind after all men leave for Jihad (fight for Allah's cause).

¹³⁵ The expression: “stamped on the hearts” is an Arabic tongue expression meaning that their hearts were stamped such that their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

¹³⁶ The word “Jahado” = “جاهدوا” = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Shari'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

from under it^w the rivers, immortals they^z(are) in it^w
tha'leka(afar-that-it/ that)^x (is) the win, the great.

الْأَنْهَارِ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ ﴿٨٩﴾

90. And came, the apologizers of the *Aara'be* (*Bedouin Arabs*), to (be) permitted for them; and sat who^r lied they^z(about) Allah¹³⁷ and His Messenger; shall betide whom^r unbelieved they^z of them a painful torment.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ
وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. Not on the weaklings and not on the patients and not on whom^r find not they^z what to expend a *harajon*¹³⁸ (constraint/ sin), if they^z (sincerely)-counseled¹³⁹ for Allah and His Messenger; not on the benefactors of a path and Allah (is) *Gha'fooron* (iterative Forgiver), *Ra'beemon* (iterative mercy Giver).

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا
عَلَى الَّذِينَ لَا يَجِدُونَ مَا
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ
وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ
سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

92. And not on whom^r if when^o *ataw* (they^z approached/ -came to) you^g to carry them, said you^g: [I] find not what (to) carry you^b on it^x they^z diverted while their eyes overflow of tears, *hazan*^{*} (permanently sad) that not find they^z what (to) expend.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ
قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا
يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

93. Verily only, the path (is) on whom^r *yasta'atheno* (they^z seek permission of) you^g while they (are) rich, they^z delighted by that they^z be with the *khawa'life* (she-sitters - behind), and stamped¹⁴⁰ Allah on their hearts; so they know not.

۞ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ
يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا
يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

94. Apologize they^z to you^z *edha* (when/ if) you^c returned to them; let-say [you^s]: let-not apologize you^z; never [we] believe for you^b *qad* (already and affirmatively) *nabba'a* (informed by piece-of-significant-and-availing-new's) us Allah of yourⁿ tidings, and Allah will see yourⁿ work and His Messenger, afterwards (shall) *toraddona*¹⁴¹ (be forthwith returned you^z) to Knower (of) the unseen and the seen, so shall youⁿ'be'o ([He] inform by piece-of-significant-and-availing-new's) you^b by what you^c were working.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ
قُلْ لَا تَعْتَذِرُوا لَنْ نُّؤْمِنَ لَكُمْ
قَدْ نَبَأْنَا اللَّهَ مِنْ أَخْبَارِكُمْ وَسَيَرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ
عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

¹³⁷ The phrase “كَذَبُوا اللَّهَ” that is *they lied about their belief*, i.e. they said “we believed” when in fact they did not.

¹³⁸ The word “حَرَجٌ” = “اضيق الضيق” see “اللسان” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حَرَجٌ” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حَرَجٌ” could mean “sin.”

¹³⁹ The word “نَصَحَ” in “نَصَحُوا” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نَصَحَ” = “أَخْلَصَ القول فيما فيه الخير للنصوح” i.e. he sincerely-counseled-good or genuinely-opined-good the advisee as to what is best for him. However, in English the words “counseled” or “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction.

*There is *hazan*=حزن with *fa'tha* on the ح and ز=permanent-sadness; and *huznon*=حزن with *dhammah* on the ح=sadness of limited duration. See the *Lexicon* attached to this Translation for more elaborations.

¹⁴⁰ The expression “stamped on their hearts” is an Arabic tongue expression meaning: their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

¹⁴¹ The word “تُرَدُّونَ” is rooted in “رَدٌ” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w.” (S4: 86).

95. Shall <i>yablefona</i> (<i>they^z swear</i>) by Allah for you ^b <i>edha</i> (<i>when/if</i>) you ^c transposed ¹⁴² to them, to you ^z shun <i>a'n</i> (<i>regarding</i>) them, so let-shun <i>a'n</i> them you ^z ; verily they (<i>are</i>) <i>rejson^x</i> (<i>filth/anathema</i>); ^x and their abode/lodging (<i>is</i>) Hell ^w , a requital by what they ^z were earning.	سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾
96. <i>Yablefona</i> (<i>they^z swear</i>) for you ^b to delight you ^z <i>a'n</i> (<i>regarding</i>) them; so <i>en</i> (<i>if</i>) you ^z (<i>should</i>) delight <i>a'n</i> them, then verily Allah not delights <i>a'n</i> the people, the <i>fa'seeqeena</i> ¹⁴³ (<i>rebels vis-à-vis Allah's command</i>).	تَحْلِفُونَ لَكُمْ لِنَرْضُوا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾
97. The <i>Aarabs</i> (<i>Bedouin-Arabs/nomads</i>) (<i>are</i>) harder unbelief and hypocrisy and worthier that not know they ^z limits (<i>of</i>) what Allah descended on His Messenger; and Allah (<i>is</i>) Omniscient, <i>Hakeemon</i> ¹⁴⁴ (<i>infinite hekma</i> ¹⁴⁵ Possessor).	الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾
98. And of the <i>Aarabs</i> (<i>Bedouin-Arabs/nomads</i>) who ^p <i>yattakhetho</i> ¹⁴⁶ (<i>he takes and makes</i>) (<i>of</i>) what [<i>he</i>] expends a mulct and <i>yatarabbasso</i> (<i>looks-out/awaits</i> [<i>he</i>]) by you ^b the <i>da'wa'er^w</i> (<i>evil-turns/defeats/misfortune events</i>) ^{w147} ; on them (<i>shall be</i>) the ill <i>da'erato^w</i> (<i>evil-turn/defeat/misfortune event</i>), ^w and Allah (<i>is</i>) <i>Sameeon</i> ¹⁴⁸ (<i>Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer</i>), Omniscient.	وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾
99. And of the <i>Aarabs</i> (<i>Bedouin-Arabs/nomads</i>) who ^p [<i>he</i>] believes by Allah and The Day The Last and <i>yattakheto</i> (<i>he takes and makes</i>) (<i>of</i>) what [<i>he</i>] expends <i>guroba'ten</i> ¹⁴⁹ (<i>righteous deeds to get its doer nearer to Allah</i>) <i>enda</i> (<i>by munificence of/by Rule of</i>) Allah and the Messenger's prayers ^w ; indeed, verily it ^w (<i>is</i>) a <i>gurbaton</i> (<i>a righteous deed that gets its doer nearer to Allah</i>) for them; Allah will admit them into His mercy; ^w verily Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Raheemon</i> (<i>iterative mercy Giver</i>).	وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ ۗ وَصَلَّاتِ الرُّسُولِ أَلَّا إِنَّا قُرْبَةً هُمْ سَيَدَخُلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾
100. And the foregoers the [firsts] of the <i>Muhajereena</i> (<i>emigrants from Makkah to Madeenah</i>) and the <i>Anssa're</i> (<i>succorers of the Messenger and the Muhajereena in Madeenah</i>) and who ^r <i>ettaba'ao</i> ¹⁵⁰ (<i>they^z closely-followed</i>) them by <i>ehsanen</i> (<i>meritorious deed</i>), delighted Allah <i>a'n</i> (<i>regarding</i>) them and they ^z delighted <i>a'n</i> Him; and [<i>He</i>] prepared for them paradises ^w /gardens ^w run ^w under it ^w the rivers, immortals they ^z (<i>are</i>) in it ^w forever; <i>tha'leka</i>	وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَوَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

¹⁴² The word “انقلبتم”= “you^c transposed,” means you *betook* your selves *returning*.

¹⁴³ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

¹⁴⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم.”

¹⁴⁵ See the *Lexicon* attached to this *Translation* for “*hekma*.”

¹⁴⁶ The word “اتخذ” from “اليتخذ” which is “افتعال” for “الاتخاذ,” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and *presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

¹⁴⁷ The Qur'anic term the “*daw'er*” is an Arabic *tongue* expression meaning: repetitive-misfortune.

¹⁴⁸ The word “*Sameeon*” here is emphasis.

¹⁴⁹ The word “*gurobaten*” is plural of “*gurbaton*,” a feminine gender noun meaning a righteous deed by a doer intended to *please Allah* and *get closer or nearer to Him* by such a deed.

¹⁵⁰ The word “*closeby*” is used here to *intensify* “*followed*” as the Arabic is “اتبعوا” not “تبعوا.”

(afar-that-it/that) ^x (is) the win, the great.	أَبْدَا ذَٰلِكَ الْفَوْزَ الْعَظِيمَ ﴿١٠٠﴾
101. And of whom ^p (are) around you ^b of the <i>Aarabs</i> (Bedouin-Arabs/nomads) hypocrites and of the <i>Madeena'te's</i> folk accustomed they ^z on the hypocrisy, not know them you ^z We know them, [We] shall torment them twice, afterwards <i>youraddona</i> ¹⁵¹ (to be forthwith returned they ^z) to a great torment.	وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى الْإِثْقَالِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾
102. And others, they ^z acknowledged by their offenses, they ^z mixed a righteous-wok and another misdeed, <i>asa</i> (craving a deed beyond one's means that/may) Allah to relent on them; verily Allah (is) <i>Ghafooron</i> (iterative Forgive), <i>Raheemon</i> (iterative mercy Giver).	وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾
103. Let-take [you ^s] from their possessions a charity ^w to purge them [you ^s], and <i>tozakey</i> ¹⁵² ([you ^s] augment the good deeds for) them by it ^w and let-pray [you ^s] on them, verily your ^t prayer ^w (is) a quiet/repose for them and Allah (is) <i>Sameeon</i> (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.	خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾
104. Have not known they ^z that Allah, He accepts the repentance <i>a'n</i> ¹⁵³ (because of second person's/persons' prayer[He] disregards the offense of the principal offender(s) of) His <i>eba'de</i> (worshippers/submitters/slaves) and [He] takes the alms ^w /charities ^w ; and verily Allah, He (is) The <i>Tanwabo</i> (iterative Relent) <i>Ar-Raheemo</i> (The iterative mercy Giver).	أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾
105. And Let-say [you ^s]: let-work you, ^z then Allah will see your ⁿ work and His Messenger and the believers; and shall <i>toraddona</i> ¹⁵⁴ (be forthwith returned you ^z) to Knower(of) the unseen and the seen then <i>younabbe'o</i> ([He] inform by piece-of-significant-and-availing-news) you ^b by what you ^z were working.	وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنْشِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾
106. And others <i>murjawna</i> (they who had been deferred) for Allah's command <i>emma</i> (be it) [He] torments them and <i>emma</i> [He] relents on them, and Allah (is) Omniscient <i>Hakeemon</i> (infinite <i>hekma</i>) ¹⁵⁵ Possessor).	وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾
107. And who ^t <i>ittakbatho</i> ¹⁵⁶ (they took and made) a mosque ^x <i>dheraran</i> (injuriously endeavoring) and a unbelief and a disunity among the believers and an outpost for	وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ

¹⁵¹ The word "يُرَدُّونَ" is rooted in "رَدَّ" see footnote 2160 above.

¹⁵² The word "تَزَكَّيْتُمْ" here it's, and Allah is knower, [you^s] augment their good deeds. See التفسير واللسان.

¹⁵³ "عَنْ" = تجاوز = He disregards the offense of the principal because of the prayer of others praying for the principal. See the Lexicon to this Translation vis-à-vis the meanings of "عَنْ."

¹⁵⁴ See footnote 2160 above regarding forthwith-return.

¹⁵⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵⁶ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالَ" for "اِتَّخَاذَ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

whom^P[be]warred Allah and His Messenger of earlier; and surely *yablefo'нна*¹⁵⁷ (*assuredly swear they^Z*) *en* (not) we wanted except the *husna^w* (*good deed/righteous work*)^w and Allah attests/testifies verily they, surely (are) liars.

وَارْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ
مِنْ قَبْلُ ۖ وَلِيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا
الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ



108. Let-not *taqum* ([you^s] *up-to-fulfill*)¹⁵⁸ in it^x ever; surely a mosque^x (*which had been*) established/found on the *taqwa* (*reverential guarding against Allah's displeasure*) from first day (*is*) righter¹⁵⁹ to [you^s] up in it^x; in it^x men loving that *yattabharo* (*they^Z purge their selves/maintain their wodho'a, prescribed cleansing*), and Allah loves the *muttabereena*¹⁶⁰ (*ever-possible-maintainers of wodho'a*).

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٌ أُسِّسَ عَلَى
التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ
فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ



109. Does then who^P[be] found his *bon'yana*^{x161} (*fixed-and-aggrandized build*)^x on a *taqwa* (*reverential guarding against Allah's displeasure*) from Allah and a *redhwanon*^x (*ultimate delight/gratification*) *khayron* (*superior/worthier*), or who^P[be] established/found his *bon'yana* on a verge(*of*) a collapsing-cliff^x so [*it^x*] collapsed¹⁶² by him in Hell^w fire;^w and Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*¹⁶³ (*injustice-doers*).

أَفَمَنْ أُسِّسَ بُيُوتُهُ عَلَى تَقْوَى
مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ
بُيُوتُهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانَهَارٍ
بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ



110. Not ceases their *bon'yana*^x (*fixed-and-aggrandized build*)^x which^x they^Z built *reybatan*^{w164} (*intense-suspicion*)^w in their hearts, except that *taqatta'a* (*utterly/iteratively cut*) their hearts (*i.e. perish they*), and Allah (*is*) Omniscient *Hakeemon*¹⁶⁵ (*infinitehekemah*¹⁶⁶ Possessor).

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي
قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۚ وَاللَّهُ
عَلِيمٌ حَكِيمٌ



111. Verily Allah purchased from the believers their selves^w and their possessions by surely for them the Paradise^w, mutually they^Z fight in Allah's path, so they^Z kill and (*are to be*) killed they^Z; a promise on Him (*absolute*)-right¹⁶⁷ in the Torah^w and the Euangelion^{x168} (*Gospel*) and The Qur'an^x; and who^a

۞ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ
الْجَنَّةُ ۖ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ
حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ

¹⁵⁷ The "ل" in "ليحلفن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

¹⁵⁸ The word "قام" = "upped" = "got up or rose" (in the intransitive sense, is different from "stood" = "وقف".

¹⁵⁹ The word "righter" is: a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

¹⁶⁰ The word "المطهرين" is masculine, plural subjective noun; so "ever-possible-staying on wodhuo'a, prescribe cleansing, i.e. whenever they break their wodhuo'a, immediately thereafter renew their wodhuo'a.

¹⁶¹ The word "بنيان" = "bon'yana" means: (1) (*fixed-and-aggrandized build*)^x of significance, as the pyramids (2) a build that is strong, notable and permanent, such as stated in (S61:2): "bon'yanon marssosson (compactly joined)".

¹⁶² The words "هار" and "انهار" all are from "الإنهيار," which is the breakdown from within = collapse; hence collapsing and collapsed respectively.

¹⁶³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁶⁴ The word "ريبه" = "ريب" is an infinitive noun. See اللسان. Thus, it is an intensified suspicion, meaning an ever-lasting suspicion, and perhaps the pronoun "هـ" at the end of the word is for such intensification. Clearly, there is no such construct in English for the intensification or the infinitive nouns.

¹⁶⁵ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁶⁶ Ibid.

¹⁶⁷ The Arabic text says: "حقا," not "حق," i.e. the word "حقا" = absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

¹⁶⁸ See the Lexicon attached to this Translation for the word "Euangelion."

(is) <i>anfa</i> ¹⁶⁹ (a better fulfiller) by his covenant than Allah; so <i>istabshero</i> ¹⁷⁰ (let-see you ^z pleasant tidings) for your ⁿ sale which ^x you ^z mutually sold by it, ^x and <i>tha'leka</i> (afar-that-it/) ^x (is) the win the great.	وَمَنْ أَوْفَىٰ بِعَهْدِهِ رَبِّ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾
112. The penitents, the worshippers, the praisers, the <i>sa'ehoona</i> ¹⁷¹ (ones who fast/tourists), <i>ar'ra'keoona</i> (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), <i>as-sajedoona</i> (they who are kowtowing in the Prayer), the orderers by the <i>ma'aroofe</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim) and the restrainers <i>a'n</i> (regarding) the <i>munka're</i> ¹⁷² (rationally-/ <i>Sharey'ah</i> unacceptable deed/say) and the keepers-up ¹⁷³ for Allah's limits and <i>bashsher</i> (let-tell you ^s pleasant tidings) the believers.	الْتَّائِبُونَ الْعَبِدُونَ الْحَمِيدُونَ الْمُسْتَخِفُونَ السَّاجِدُونَ أَلْمُرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٠﴾
113. Not[was] for the Prophet and who ^r believed they ^z to <i>yastaghfero</i> ¹⁷⁴ (they ^z seek forgiveness) for the <i>mushrekeena</i> (he-they who partner deities with Allah/ he-polytheists), and albeit they ^z were kin's possessors, from after what evidenced for them that they (are), the <i>Jaheeme's</i> ¹⁷⁵ (intensely-blazing Fire ^w) companions.	مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١﴾
114. And not [was] <i>Ebraheema's</i> (Abraham's) <i>isteghfaro</i> (seeking-forgiveness) for his father except because ¹⁷⁶ (of) a promise ^w [he] promised it ^w <i>eyyaho</i> ¹⁷⁷ (indeed particularizing him); then <i>lamma</i> (when/whence) manifested for him that he (is) Allah's foe ¹⁷⁸ , [he] disowned[of]him; verily <i>Ebraheema</i> (Abraham) surely (is) <i>anmahon</i> (iterative sigher), forbearer.	وَمَا كَانَ آسْتَغْفَارَ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١٢﴾
115. And not[was] Allah to mislead a people after <i>edh</i> (when/since) <i>bada</i> ([He] divinely-guided) them until [He] manifests for them what <i>yattaqoona</i> (they ^z reverentially guard not to displease Allah); verily Allah (is) by every thing Omniscient.	وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾
116. Verily Allah, for Him (is) the Heavens' ^w and the	إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ

¹⁶⁹ The word "*anfa*" I believe is to negate the comparison with Allah, SWT, with any one to be a even equal let alone to be better fulfiller of his covenant than Allah. As Allah is omnisciently knower of all facts, unlike any one else.

¹⁷⁰ The word "*istabshero*" in "*يستبشرون*" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

¹⁷¹ The Arabic word "*الساكنون*" actually carries at least two distinct meanings: (1) they that travel, especially in the cause of Allah and (2) they that fast, because the Messenger (SAWS) said that travel of my Ummah is "fasting," i.e. because fasting deters all other desires or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

¹⁷² See the *Lexicon* attached to this Translation for more elaboration.

¹⁷³ The word "*الحافظون*" is rooted in "*حفظ*" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (Emphasis is added).

¹⁷⁴ The word "*يستغفروا*" = "*يطلبوا الغفران*" = "they seek forgiveness." In English there is no seemly way to say: "*يستغفروا*" per se. So I settled for saying: "they seek forgiveness."

¹⁷⁵ The word "*الجحيم*" is proper noun, but it means intensely blazing fire. See *الراغب*.

¹⁷⁶ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن."

¹⁷⁷ The word "*إيانا*" = "*إداة توكيد لضمير منصوب*" = an article of intensity for an objective pronoun.

¹⁷⁸ The word "*عدو*," in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان* and *الهادي*.

Earth's ^w proprietorship; [He] quickens and [He] deadens;¹⁷⁹ and not for you^b of lesser than Allah (of) a *wa'leyen* (guardian/ ally) and nor a *na'sseeren* (multitudinous-succorer).

يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ
دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٧﴾

117. *Laqad* (verily, already and affirmatively) relented Allah on the Prophet and the emigrants and the *Anssa're* (allies and hosts in Madeeniah) who ^r *ettaba'oho* (they ^z closely-followed him) in the *usrat'e's^w* (difficulty/ exigency)'s ^w hour ^w from after what *kada* (neared to/ verged/ almost) swerve hearts (of) a team of them; afterwards [He] relented on them, verily He (is) by them *Ra'oofon*¹⁸⁰ (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ
وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ
اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا
كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ
تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٨﴾

118. And on the three who ^r *khollefo* (had been left-behind) until *edha* (when/ if) straitened^w on them the land^w by what [*if^w*] extended^w (i.e. its vastness) and straitened^w on them their selves^w and they ^z presumed that no a refuge from Allah except to Him; afterwards [He] relented on them to repent they; ^z verily Allah, He (is) The *Tanwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا
ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن
لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٩﴾

119. O you who ^r believed they ^z *ettaqo* (let you ^z reverentially guard not to displease) Allah and let-be you^z with the *ssadeqeena* (always-truth-enforcers).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَكُونُوا مَعَ الصَّادِقِينَ ﴿١٢٠﴾

120. Not [was] for the *Al-Madeena'te's* folks and who^p (are) around them of the *Aara'be* (Bedouin-Arabs/ nomads) to *yatakbllafo* (stay behind they^r) a'n (off) Allah's Messenger, and nor wish¹⁸¹ they ^z by (preferring) themselves^w a'n his self; ^w¹⁸² *tha'leka* (afar-that-it/ that)^x (is) because verily they, not betides them a thirst and nor a toil, and nor a dearth^w (leading to flat bellies) in Allah's path and nor they^z tread a treading, exasperating the unbelievers and nor they^z attain¹⁸³ of a foe¹⁸⁴ an attainment^x except (had been) written for them by it^x a righteous-work; verily Allah wastes not a remuneration (of) the benefactors.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ
حَوْلَهُمْ مِنَ الْأَعْرَابِ أَن يَتَخَلَّفُوا
عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ
عَنْ نَفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا
يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْغُونَ
مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا
يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ
لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢١﴾

121. And not they^z expend an expense^w a small^w and

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا

¹⁷⁹ The word "يُمِيتُ" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

¹⁸⁰ The word "رُؤُوفٌ" of "الرَّافِقَةُ" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرَّافِقَةُ" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرَّافِقَةُ" is a protective-mercy=clemency. And "رُؤُوفٌ" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁸¹ The word "wisher"="رَغِبٌ" is rooted in the word "رَغِبٌ". However, the word "رَغِبٌ" assumes different meaning, depending on how it is prefixed by various prepositional articles. For example: "رَغِبٌ" not prefixed by any article=wish, like. However, "رَغِبٌ عَنْ"=wisher off, shunner, or "رَغِبٌ فِي"=likes, or "رَغِبٌ إِلَى"=asked and beseeched, or "رَغِبٌ بِ"=prefers.

¹⁸² See the Lexicon attached to this Translation regarding the various meanings of the preposition "عَنْ."

¹⁸³ That is to get the better of, beat.

¹⁸⁴ The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

nor a big^w and nor cross they^z a valley except (*had been*) written for them, to requite them Allah: *absa'na*¹⁸⁵ (*perfecter and beautifuler*) what they^z were working.

كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا
كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا
كَانُوا يَعْمَلُونَ ﴿١٢١﴾

122. And not [was] the believers to march they^z altogether; so *lawla* (*why have not*) marched from each division of them a *ta'efa'ton*^w (*group/faction/-party*)^w to *yatafaqqho* (*they*^z *gain feqh*, i.e. *intensive and extensive knowledge*) in the religion, and to warn they^z their people *edha* (*when/if*) they^z returned to them, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yabtharona* (*they*^z *take caution*).

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا
كَأَفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ
طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ ﴿١٢٢﴾

123. O, you who^r believed they^z let-mutually fight you^z whom^r they^z about you^b of the unbelievers and let find they^z in you^b a harshness,^w and let know you^z that Allah (*is*) with the *muttaqeena* (*reverential guarders against Allah's displeasure*).

يَتَأَيُّمُ الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ
يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا
فِيكُمْ غِلَظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿١٢٣﴾

124. And if indeed (*had been*) descended^w a *Suraton*^{w186} (*a division of the Qur'an*)^w so of them who^p [*he*] says: which (*of*) you^b augmented^w him this^w a belief; so as-to whom^r believed they^z so augmented^w them belief while they *yestasherona*¹⁸⁷ (*they*^z *affirm pleasant tidings*).

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ
يَقُولُ أَيْكُمُ زَادَتْهُ هَذِهِ إِيمَانًا
فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا
وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

125. And as-to whom^r (*are*) in their hearts (*is*) an illness¹⁸⁸, so augmented^w them a *rejsan*^x (*filth/-anathema*)^x to their *rejsa* (= *rejsan*), and they^z died while they (*were*) unbelievers.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ ﴿١٢٥﴾

126. Do not see they^z that they (*are being*) tried every *aam*¹⁸⁹ (= *year by special anniversary*)^w once^w or twice; ^w afterwards they^z repent not and not they *yadhdhakkaron* (*repetitively-remnisce*).

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ
عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ
وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾

127. And if indeed (*had been*) descended^w a *Suraton*^w (*a division of the Qur'an*)^w looked some (*of*) them to some (*and said they*): is seeing you^c of an *ahaden*¹⁹⁰ (*a lone/any-one*); afterwards they^z dispersed; dispersed Allah their hearts, because that they (*are*) a people (*who*) understand not.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ
بَعْضٍ هَلْ يَرَيْنَاكُمْ مِنْ أَحَدٍ ثُمَّ
انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

128. *Laqad* (*verily, already and affirmatively*) came (*to*) you^b a Messenger of yourⁿ selves, ^w *ažeezon* (*hard-and-grieving*) on him what *anetom*¹⁹¹ (*tribulated you*^c), a

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

¹⁸⁵ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹⁸⁶ See the *Lexicon* attached to this Translation for this proper name of a "division of The Qur'an."

¹⁸⁷ The word "استبشروا" = (a) he affirms pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

¹⁸⁸ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁸⁹ See the *Lexicon* attached to this Translation regarding "aam=anniversary year."

¹⁹⁰ See the *Lexicon* attached to this Translation regarding "أحد."

¹⁹¹ That is they love that which befalls you^s/yourⁿ community of any hardship which is most difficult for youⁿ to handle i.e. yourⁿ tribulation

hankerer [he] on you ^b, by the believers [he] (is)
 Ra'oofon¹⁹² (iteratively Forbearer/Clement) raheemon
 (iterative mercy giver).

بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿٩٢﴾

129. Then *en(if)* they^z diverted, so let-say [you^s]: Allah
 (is) my sufficiency, no an *elaha* (a deity) except Him,
 on Him I trusted, and He, (is) Lord (of) The
Arshe^{x193} (Throne of Kingship)^x The Great.^x

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا
 هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
 الْعَرْشِ الْعَظِيمِ ﴿٩٣﴾

¹⁹² The word “رؤوف” of “الرافة” which is more *intensive* than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is *in addition* to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرافة” is a *protective-mercy*=clemency; and “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁹³ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word. +